

ROBERT F. WALLCUT, GENERAL AGENT.

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In the columns of The Liberator, both sides of every question are impartially allowed a hearing.

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From the Richmond (Va.) Enquirer.

THE MASSACHUSETTS REPUBLICAN
STATE CONVENTION

We publish below the proceedings of this Free

Publ., which know Nothing, Taxable, Slave in the

Sou. will, nothing, like Charles Samuels, of

whose persons the Democrats are proud to be

represented, and for all of whom they have the man-

and independence to express their contempt.

These Whig Republicans believe that the Demo-

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AMERICAN BOARD OF COMMISSIONERS.

Last week, we gave an abstract of the debate at the recent meeting of the American Board of Commissioners for Foreign Missions, at Hartford, on the presentation of a report and resolutions concerning the law of the Choctaw nation, prohibiting the introduction of any slave in the missionary schools, &c. The *Hartford Religious Herald* contains a more full report of the speeches made on that occasion, from which we make the following extract:

Rev. Dr. DWIGHT proceeded to say, in behalf of himself and the Committee. We are in the dark in regard to these matters. The laws in question were passed at the close of the Council session, and their physiognomy betrays the suggestions of persons out of the nation. The Prudential Committee have sent a letter to the Choctaw Council, remonstrating against such an outrageous procedure, but as we have not yet heard from it, it would not be proper to lay it now before the Board. We know not how it will be received. The national schools, in these circumstances, should not be carried on by the missionaries any longer. If it were a savage tribe, we might treat such legislation with more indulgence; but this is a tribe largely civilized, with ministers of the gospel, churches, schools, education, and a settled and free government. We must not, then, fail to rebuke such conduct. Will any one gainsay this? When the apostles were forbidden by the Sanhedrin to speak in the name of Jesus, they said, 'Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.' We now utter a like declaration. We must meet such legislation with the sternest condemnation. It is an insult to the entire hemisphere on earth to see that the only book their enemies now how to live and how to die, that reveals the way of salvation to the last!' Men may do what they will to me, they may rob and plunder my possessions, assail my reputation, imprison my body, but let them leave me the word of God! They who take it away from me or from the slave are traitors to God and man. I say it living, and I would say it dying. We have spoken in the report calmly and without intemperate language, but our words are as the low muttered thunder that precedes the impending storm that shall sweep in wrath everything before it. The judgments of God must fall upon whatever tramples on human rights and assails the divine honor. If this be regarded as intemperate language, wanting in reason, then let me live intemperately and die a maniac! We hope that no similar restrictions will be put upon preaching. It is the duty of the missionaries to declare the truth on all subjects and to all men. Who will gainsay this? What human right is to be compared with the right to preach and hear God's truth; and if it belongs to me, it belongs to the slave equally?

Rev. Mr. REED, of Richmond, Virginia. The subject of slavery is vast one, and this is neither the time, place, nor body to discuss and settle it. There is an equal infidelity of time and place in discussing the peculiar relation of this Board to slavery. It cannot and will not be done with candor and fairness. I am a Southern man only by residence, and while I do not say that I know no North, no South, no East, no West, I yet love all parts of our land. I retain the same sentiments on this subject of slavery which I had formerly when I resided at the North, the same as when I knelt at the feet of the venerable President of Yale. You complain of the new Choctaw law, but as it appears to me, without good reason; for they have only exercised the right which you claim here in New England for yourselves, the right of saying who shall teach and what shall be taught in their public schools. Do you not select your own school-masters, and why may not the Choctaws decide that no person shall teach slaves in their schools? The report of the committee intimates that there has been some influence from the United States leading to this legislation. What proof is there of it? Is it the peculiarity of the language employed? But these Choctaws can read and write: they are able to acquaint themselves with the forms and phrases used in the United States. How do you know the occasion there may have been for such legislation? Quite possibly, men have crept in among them under the guise of missionaries and teachers, who have taught things not approved by the nation. Is this Board to dictate and domineer over all legislation and self-government in the yielding of a people? I see near me on this platform one who has a plantation with slaves on the James River. [The person referred to was Gen. Cooke, one of the corporate members of the Board.] He employs and pays a person to preach to his slaves, and he has a right to say who shall teach and preach to the slaves on his plantation. The Choctaws have an equal right, and that right will be maintained in all the South, at all odds. If you undertake to interfere, you will find it solemn work. You are troubled about the teaching in the Choctaw schools; but yesterday you were arguing that schools were of small importance and preaching was the divine instrumentality for the conversion of the world. Christ's power is the ground of action and source of confidence. All power is given unto me in heaven and in earth, Go ye therefore and teach all nations. Therefore, because of Christ's power, and not because you may dictate to the nations about their schools and school-masters.

Rev. Dr. RIDDLE, of Pa. The Board decided, in 1848, that it was not expedient to endorse the letter of Mr. Treat. An attempt is now made to bring the Board to adopt principles which they were unwilling to endorse. I believe that the Board acted at that time under the special influence of the Holy Spirit. It should greatly prefer that they should not be called upon now to sanction these changes in the law.

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POETRY.

From Punch.

THE CZAR AND HIS COUSIN JONATHAN.

SCENE—St. Petersburg. A room in the Palace. The Emperor of Russia, the Grand Duke Constantine and Dr. Thomas Cottman, seated. At the elbow of each, on a mahogany table, sherry cobbler. Cottman smoking a cigar, with his heels elevated on the back of a chair.

Emp. Yes, Doctor, in this world there are two forms of governments, and but two, possible, Your own and ours. You, an enlightened people, Are capable of self-rule; each of you A sovereign is, whose subjects are himself.

Coltm. And niggers.

Emp. Yes; and niggers. But our Russians, Urge for institutions such as yours, As yet need a master.

Coltm. I expect

There just the difference is 'twixt you and we; Yours is white niggers, Emperor, ours is black.

You owns more slaves than we do.

Emp. Even so.*Coltm.* And you and we are near about as like As cowhide is to knot.*Emp.* And both combined—*Coltm.* Will fog creation—*Grand D.* And the Britishers.*Coltm.* Grand Duke, you're right; I tell you what,*Grand Duke.*

You talk exactly like a reg'lar Yankee, Though in your silks you stand but five feet five, You'd pass for one on Broadway—that's a fact; Now, Emperor, hand us a cigar.

Emp. Try these. (*Pauses cigar east.*)

There's Cubas; and although the question may Appear superfluous—Do you smoke?

Coltm. Wal, yes, Wal, yes,

Emperor, I rather speculate I do.

Emp. Well, Doctor, now's your time to take your Cigar;

You shall do so; and I, in the meanwhile, Will help myself to Turkey.

Coltm.

Here's a light!

Emp. Thanks, Doctor, for the candle you propose To hold to Nicholai.*Grand D.* Those Britishers

Would Nicholas corrupt to a nickname, Whereas the miscreants do miscall my sire.

Consume the dastards!

Coltm. Bastards, cowards, curs,

Bascals and scoundrels, loafers, possums, 'coons!

Grand D. Nation of hucksters, peddlars!*Emp.* Shopkeepers!*Coltm.* The mighty Russian Eagle, I compute,

At Cronstadt and Sebastopol, right slick,

Will shaw the many British Lion up.

Enter the GRAND DUCHESS MARIE.

Wal, Emperor, wal, Grand Duke, I call that there

The finest gal in Europe.

Grand Duch. Doctor, pray

How are the patients? And have you prescribed

This physic for Papa and CONSTANTIN?

The Doctor his own medicines takes, I see;

So I suppose it must be rather nice.

Coltm. Taste it, Grand Duchess!*Offers her glass and straw.* She takes a suck.*Grand Duch.* Oh, how very good!*[Returns glass and straw.**Coltm.* I'll keep that straw. I'll never part with it;

BARNSUM would give me something for the straw

Which the Grand Duchess sucked her cobbler through,

But he shan't have it.

Grand Duchess. Go along with you!

I will not stay, and let you make my vain.

Farewell, you flattering Doctor!

*[Exit.]**Coltm.* Wall, time flies,

The hour has come for me, likewise, to say

The word of parting, and adiuvante.

So, about Sirk?

Tell your government

That they shall have it cheap, at their own price;

I'll sell it at a loss, so that I may

The Yankee thorn plant in the British side.

Coltm. Wal, good bye, Emperor, and good bye,*Grand Duke;*

Your message I will take to GENERAL PIERCE.

And may we strike a bargain. You, meanwhile,

Will let them cussed Britshers, I hope,

In a ternal and immortal smash,

Whittle down all their greatness to a pint,

Scuttle their island, 'nihilate JOHN BULL,

And of his etawampus carcass leave

No more than an invisible grease-spot.

[Exit.]

A SONG FOR SEPTEMBER.

BY THOMAS W. PARSONS.

September strews the woodland o'er

With many a brilliant color;

The world is brighter than before—

Why should our hearts be duller?

Sorrow and the sorbit leaf,

Sad thoughts and sunny weather,

Ah me! this gory and this grief

Agree not well together.

This is the parting season—this

The time when friends are flying;

And loves now, with many a kiss,

The long farewells are sighing;

Why is earth so gaily drear?

This paup'r that autumn breathes,

A funeral scene, where every guest

A bridal garment wears.

Each one of us, perchance, may here,

On some blue moon hereafter,

Return to view the gaudy year;

But not with boisterous laughter:

We shall then be wrinkled men,

Our brows with silver laden,

And thou this gien may'st seek again,

But nevermore a maiden!

Nature perhaps forsets that Spring

Will touch her teeming bosom,

And that a few brief months will bring

The bird, the bee, the blossom;

Ab! these forests do good—

Or would less brightly wither—

The virgin that adorns them so

Will never more come hither!

—

THE TRUE PHILANTHROPIST.

Crows, commonwealths! What are ye? Let the fruit

Attack the trees. Be theirs the purest gain

Which fame boards up for toll, who shall train

The human plant on earth, until it shoot

Its head and hopes to Heaven. The man who, mite

Beneath his single wings, shall spend course days

To make his fellow free, not gathering praise,

Nor sinking blame, to build his own repete,

He—term him Chief, or Caesar—he alone

Acts as sight of Christ, who left the skies

To serve on earth; nor mounting o'er the rest,

Up the mere steps of some ancestral throne,

He doth exalt himself in common eyes,

By teaching humble men to call him best.

THE LIBERATOR.

MARRIAGE AND PARENTAGE.

MARRIAGE AND PARENTAGE: or, The Reproductive Element in Man, as a means to his elevation and happiness. By HENRY C. WRIGHT.

This book—a most serious and earnest attempt to define the natural laws, to expose the abuses, and to mark out the legitimate and appropriate uses of the Reproductive element and function—should receive a hearty welcome from all who derive the welfare of mankind. It requires no small amount of courage to offer one's self as a teacher upon so difficult and so delicate a subject, especially when, as in the present case, the author's conclusions vary materially from the theory and practice of the community he addresses. This courage in itself makes some right claim on our attention; and when, in addition to this, we find the work prompted by a high and noble motive, and executed, as to its form, in an unexceptionable manner, it seems but just, both to the author and ourselves, to meet its statements fairly, and examine them candidly.

The work is divided into two parts. In the first, the author has endeavored to give, partly by quotations from authors of established authority, and partly in his own words, the scientific facts in regard to the function of reproduction in the human being, and to show that parents, alone, are responsible for the existence, and the organization and constitutional tendencies, of the bodies and souls of their children. He affirms that the distinction of sex exists in the soul not less than in the body, and that the objects of this distinction are two, the continuance of the race, and its perfection.

'Parentage, and a due preparation for it, constitute the great objects of the sexual distinction.' 'Love, and only love, should watch over the growth of the child in every stage; but especially in that preceding birth. Hence not only should the parents beware of transmitting any sort of disease to their child, but they should see to it that all their conditions, not only at and before the time of sexual intercourse, but through the periods of pregnancy and lactation, should be such as favorably to influence the soul and body of their child.'

The second part—the Correspondence between a Husband and a Wife—considers the laws by which the sexual element should be governed in the marriage relation, and how it may be made subservient to health, and happiness, or productive of disease and wretchedness, to parents and children. The writer's idea is unfolded mainly in this second part, of which I will give an analysis, followed by some comments.

After claiming for both husband and wife the right of perfect fidelity to their individual nature, the writer proceeds to define Marriage. This is done first negatively, as not consisting in a license from Church or State, or in the permission of a priest or a magistrate, or in the fact of living together as husband and wife; and next positively, (if so indefinite a statement can be fairly called positive,) as 'the entrance of two souls, each into the other, thus making of two one perfect being.' The wife is 'the incarnation of God to her husband.' The husband is 'the wife's ideal actualized.'

Mr. Wright's definition of marriage seems to me singularly loose and unsatisfactory. He seems to regard it as identical with love, or at least, to maintain that love becomes marriage as soon as it is felt by two persons for each other; and the terms of his definition do not even require that they shall be of different sexes, although that point is made sufficiently clear in other portions of the book. All his statements, attempting to define marriage, imply the possibility that two persons might suddenly find themselves husband and wife, without either party knowing, or having intended, the union.

Although love (delight in that which is lovely) is, and must be, involuntary; and although it is a necessary prerequisite to a genuine marriage, yet I understand the latter to be a deliberate contract, depending upon the choice of the parties who love, and subject to be contracted, postponed or declined, at their will.

My unknown friend would remind me that Christ also claims for both husband and wife the right of perfect fidelity to their individual nature, and that he should not be compelled to give up his right to do so.

I repeat what I said in my first article, 'It is not strange, if the Founder of Christianity intended his doctrine should be learned only from a written book, he should have written nothing in the book himself.'

And I now add, Is it not strange he should have said nothing about such a book? How rational to suppose, if the New Testament was to be the closing up of all Revelation, Christ would have said to his followers something like this: 'After my death, a book will be written, to be called the "New Testament," which is to be the sole rule of Christianity, and this book must be to you only guide.' But nothing of this kind was uttered.

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On the ensuing Sabbath, she went as usual to church, where the Rev. Dr. —— preached a most impressive sermon upon the subject of the Final Judgment, and of the eternal misery of the wicked, who shall be banished from the Divine Presence. In the course of his remarks, he happened to say, 'And then, my brethren, there will be no use in knocking at the door any more,' or words to the same effect, which so revived the absurd scenes of the previous evening, that her gravity was entirely overcome, and the solemn address turned into a farce.

There is another rhyme upon that most awful of truths, the mysterious transit-moment of the soul from time into eternity, symbolized by the river Jordan. The author (I) perhaps intended no pun—nothing—but ignorance of the music of the young lady:

'Den first made the earth, and den dyg made the sky, Den dyd hung it up above, and left it dry, Den dyr made the stars out of nigger wench's eyes, Den dyg made the sun set when the moon don't rise.'

My opponent, true to the spirit and tendency of the doctrine which declares the Bible to be the only rule of faith and practice, cautions us against being wise above what is written; but it is dangerous to allow any one to teach us what is written in the book of life.

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